

Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 11, 1836.

For the Religious Intelligencer,
TOUR IN SWITZERLAND.

LETTER V.

Valley of Chamouni:—Mount Blanc:—Ascent of Montanvert:—Mer de glace.

The valley of Chamouni, visited by almost every tourist in Switzerland as well on account of its own attractive beauty and quietness, as the interesting objects to be seen in its vicinity, extends along the Arve, in a north-easterly and south-westerly direction, a distance of about eighteen miles. Its width varies from half a mile to a mile and a half. It is on every side hedged in by high mountains rising generally rather abruptly—and on the south overlooked by the tall peaks of Mount Blanc. Even at the extremity where the Arve leaves the valley, the mountains press so closely upon each other and bend their courses so abruptly, that all entrance seems to be barred up by insurmountable cliffs. Indeed in its phy-

sical outlines, one may here find the original of Dr. Johnson's valley prison in his Rasselas. The valley is elevated upwards of 3000 feet above the level of the sea.—Of course the temperature is generally low for this latitude. But it is well sheltered from winds, and an unobstructed summer's sun has spread over the bed of the valley a rich covering of verdure; diversified by patches of tilled land, meadow and pasture. It contains a population of about 1500, scattered in several villages, the principal of which is the Priory or Chamouni. They are in religion Roman Catholics. Till the year 1741, they lived in this secluded, mountain-girt valley, entirely unknown to the busy and curious world around them.—Their seclusion was first broken in upon by the celebrated Dr. Pocock and a Mr. Windham both English travelers, and since that time it has been a justly favored spot with the admirers of nature.

Mount Blanc is the commanding object of the valley. Its highest peak, (for there are three) not inappropriately called the hump of the dromedary (la Bosse de Dromadaire) is estimated by M. de Saussure to rise 14,600 feet above the level of the sea. To describe this triple crowned monarch of European mountains in such a manner as to convey any adequate idea of its appearance exceeds altogether the powers of my feeble pen; and I must leave the task to abler hands. The impression left upon my own mind after many, oft repeated, long protracted views, from various positions, high and low, near and distant, under the most favorable circumstances, generally with a perfectly clear atmosphere, often when his heavy head was unconcealed by its usual covering of mist and cloud, was one of indefinable admiration and awe. Is it asked what are the prominent elements and features? They are vastness—wildness—and variety. Rock is piled on rock in infinitely diversified shapes and forms in no describable order but that of sublimity. Vegetation, more regular, rich and beautiful at the foot, passes through the several gradations of the common forest, the fir and larch, and the stunted shrub, till it comes to the confines of perpetual barrenness, and then commences the dominion of eternal cold covering every thing with its thick coats of ice and snow, which the warm rays of the summer sun only induce the stern monarch of the hills to draw still closer around his shoulders. Deep ravines, black and dark as Hades, or gloomily lighted by the pale light of the glacier, to the bottom of which the eye seeks in vain to penetrate, traverse his sides—the deep folds of his garments.—Around him rise at respectful distances, the different members of his court, a few, more distinguished than the rest, robed in ermine of snowy whiteness, and purity; others never presuming to approach with heads uncovered, into the presence of their king, yet themselves of no humble name or pretensions, since, from their proud elevation, they can look down upon the most exalted in the proudest circles of human courtiers. Ever and anon, this terrible sovereign dispatches his couriers to the different portions of his realm; and then the mountains smoke, the little hills tremble, the vallies send forth their loud

tumultuous shouts and all pay deference to the fierce resistless march of the thundering avalanche. Numerous torrents come pouring down the sides of the mountain—generally however concealed under thick beds of ice or glaciers. Six of these glaciers, protecting each its streams of melted ice and snow, extend down into the valley of Chamouni. One of these well merits a more particular notice. To visit it we devoted a greater part of the day which we spent in this place. The most favorable points of view is from the top and the side of Montanvert. To ascend this mountain, which is about 6000 feet above the sea we provided ourselves with guides and with long pikes pointed with iron at the end; and some of the party also who were invalids with mules. The ascent is long and difficult—and to those on mule-back, who are unaccustomed to this animal, appears one of great danger. The steepness of the ascent, is very much obviated, by the winding zigzag direction of the path. The passage up affords occasionally, through openings of the forest, extremely rich, and enchanting views of the valley, which lay stretched out beneath us in the freshest green, dotted with hamlets and chalets,* and traversed through its entire length by the furious Arve, and the Alpine ranges beyond, broken by deep ravines and rising into tall needles or teeth of rock. The most commanding summits on the north side of the valley which come into view in ascending Montanvert are Mount Breven, which is about 8000 feet in height, and the tall pointed peaks of the *Aiguilles rouges* or Red Needles.

The glacier des Bois, a name given to the termination of the Mer de glace in the valley, we left on our left; an object which would have excited our deep interest was it not lost in the superior claims of this higher portion of the glacier which was now the absorbing object before our minds. The thunder of falling avalanches on different sides, constantly reminded us of the nature of the region we were now in, even if the sense of sight had failed to do its office. So lightly poised often are these masses of rock and ice, that the slightest motion of the air, even that produced by the human voice, will sometimes destroy the equilibrium, and down they fall, sweeping before them every thing which lies in their way. We arrived at the Hospital on the summit of Montanvert, after a tiresome ascent of about two hours, a little before eleven. The scene which now presented itself to view it were vain to attempt to picture. Suffice it to say that before us at our feet a deep valley of ice, whose surface was broken into the most irregular forms, glittering in the brightness of an almost meridian sun—stretching for miles up a ravine whose walls are mountains rising precipitously thousands of feet on either side; while beyond rose the tall and rugged ranges of the Alps sometimes shooting up into slender pyramids of rocks not inaptly termed needles, the most prominent of which was the needle of the Dru, rising to an elevation of between eight and nine thousand feet, and every where presenting the most fantastic outlines.—After sufficient time spent in recovering from our fatigue and in gazing upon the novel scene before us, we prepared to descend and take a nearer view of the glacier at our feet. Its name, Mer de glace, sea of ice, suggests a figure by means of which I may hope to convey some idea of this wonderful object. Let us conceive then a sea broken by conflicting winds into a short swell, and lashed into the greatest fury, then instantly converted into solid ice, the foam on the surface changed into the whitest snow, while the sides of the billows retain their deep blue color, refracting however the light into rainbow hues ever varying; let us suppose then that the troughs of the original sea suddenly deepen—sinking often hundreds of feet; that immense blocks of granite and confused masses of soil

and stones and trees become by some magic art firmly imbedded in the ice, forming little islands upon its surface; let us conceive it now a half a mile in width and a number of miles in length occupying the bed of the deep ravine I have before alluded to, and extending up the steep sides of Mt. Blanc; and after all, let us imagine the characters of eternity impressed upon it, and we shall get a faint idea of the appearance of the Mer de glace. As we traversed the chief of Alpine glaciers, cautiously treading in the footsteps of our guides, since a slight misstep would slide us inextricably into the icy gulfs, we were enabled to observe more minutely its formation. It is made up chiefly of ice, intermixed occasionally with rock and rubbish. The fissures which were very frequent, could not often be followed by the eye to the bottom; often a stone thrown down might be heard for some seconds bounding from one side to the other before coming to a resting place. Some of these fissures have been fathomed to the depth of three hundred feet. The depth of the glacier is supposed to be at least four hundred. The question arises how is it formed? Originally and chiefly by mountain torrents, which have been entirely frozen through, with the exception of perhaps a small portion of the stream at the bottom, and then have been overspread by new layers of ice formed by the next summer's torrent; and so on successively till it has attained its present thickness. But simply frozen water is not the sole ingredient in its formation. Avalanches of every description, of rock, earth, snow and ice, separately or all conjoined, have from time to time been precipitated from the sides of the mountains and have deposited themselves in the bed of the glacier and become component parts in its formation. But what occasions the fissures? I have never heard a cause assigned, but have myself supposed them to be originally caused by changes of temperature extending unequally through the mass, and producing narrow crevices, just as cracks are frequently caused in the ice over our lakes and rivers, which have afterwards increased, widened, and deepened by the sides being worn and melted by waters from the surface in the hot season. An interesting peculiarity of these fissures, is, that although they are white at and near the surface, they become of a darker and deeper hue below and are generally iridescent, presenting the different colors of the rainbow, and changing every moment. This phenomenon is exceedingly beautiful. It is owing of course to the reflection and refraction of the light. I ought not to conclude this notice of the formation of glaciers, without adding that generally, I may say I believe with truth, universally, they are undermined by torrents, whose rumbling may sometimes be heard from the surface of the glacier, but which cannot be seen except just at its termination.

Here is usually one of the most interesting points of view. The glacier terminates abruptly, presenting a bold, rugged wall of ice sometimes rising hundreds of feet perpendicularly, underneath which, bursts the cold torrent of dissolved ice and snow. It is not strange, that these interesting formations attract great numbers of the curious, nor that life is sometimes the forfeit paid by rash adventurers. It is indeed fool-hardy for any to venture upon them without experienced guides, and then it can be safely done only with the greatest caution. From the unevenness of the surface and the slipperiness of the ice, it is difficult to obtain a secure footing; and the fissures, which are very thick and irregular, are frequently covered with a light snow which, though appearing firm, gives away instantly on the pressure of the foot. After spending a couple of hours in this interesting spot, we returned to the village. In our descent we met a chamois hunter in his shaggy dress of skins, prepared to spend the night on the mountain cliffs, pursuing from crag to crag along frightful precipices, over bottomless chasms and across seemingly impassible ravines, the frightened chamois, with no thought of personal safety, only intent on securing his startled game. We thought of him, as towards evening

*This term so often occurring in all descriptions of Swiss scenery, denotes a rude log-hut or shed without window or floor and appropriated to various uses: for shelter for herdsmen and cattle; for the reception of hay; for the manufacture of cheese &c.

on our return to Sallenches, a most terrific thunderstorm came over from the direction of the valley, which at one time almost deluged us with rain, and then with its heavy hail threatened to break through the frail covering of our carriage. Never did I witness a more frightful storm. The rain descended in large drops, thick and frequent as if forming continued streams of water, and hail stones, large as walnuts, beat with tremendous violence against our light carriage. The thunder rolled down the narrow valley reverberated along the sides of the mountains, and the vivid lightning darted from cliff to cliff, throwing a frightful glare over the dark cloud that drove along the course of the valley. If man would feel his littleness and frailty, let him place himself in one of these deep Swiss vallies at a time like this; the tall mountains hanging their rugged peaks above his head, the heavy thunder shaking to their deep foundations the eternal hills, the dense storm-cloud involving him in impenetrable gloom, relieved only by the lightning's fitful flashes; and then let him think that there is a hand which has so poised each mountain and each overhanging cliff that they abide the tossings of the fiercest storm, which so regulates each peal of thunder that it overpowers none of earth's feeblest and frailest creatures; which directs the forked lightning and bids it spare all but devoted victims; which guides each rain drop to its appointed place, and bids it swell the mountain torrent or fertilize the thirsty earth; which puts all into motion, and controls and directs all these fierce elements at its pleasure. Will he not there feel his comparative weakness and insignificance? Or will his spirit rather rise with and above the spirit of the storm, and remembering his graciously accorded interest with Heaven, look forth fearlessly, triumphantly over the raging elements which in all their fury yield only to the hand of Him whose heart he, by his prayer, may move and prevail with? Man in himself, how weak! in God, how mighty!

For the Intelligencer.

NOTES ON MAT. XIII. 36-43.

Verse 36. *Into the house*, scil. which he had left; see verse 1. *Declare*, i. e. explain.

Verse 37. *The son of man*, a term designating the Messiah, derived from Dan. vii. 13, where the Messiah, although coming with the clouds of heaven, i. e. of divine origin, is said to be like a son of man, i. e. a son of human parents. Our Saviour often uses this phrase, when speaking of himself. The only case in which it is applied to the Messiah by others, is Acts vii. 56, where it is employed by the dying Stephen.

Verse 38. *The good seed*, i. e. the fruit springing from the good seed. For it is opposed to the tares.—*The children of the kingdom*, i. e. the pupils or alumni of the kingdom, or, in other words, those whom the kingdom of heaven has trained up, as it were, for itself.—*The children of the wicked one*, i. e. those whom the wicked one has trained up as his own.

Verse 41. *All things which offend*, liter. all stumbling-blocks, but here evidently meaning persons.—*And them which do iniquity*. These words are added, by way of explanation, to show what is intended by the preceding words: *all things which offend*.

Verse 42. *The furnace of fire*, a term designating the place of torment, derived from the burning fiery furnace of Nebuchadnezzar, mentioned Dan. iii. 6, 11, 15. In the same way, the terms *geenna*, (liter. valley of Hinnom, but in our translation rendered *hell*;) and *fire unquenchable*, as applied to the place of future punishment, are derived from the valley of Hinnom with its perpetual fire, which is repeatedly mentioned in the O. T. An important question arises here, Is the term *fire* to be taken literally or metaphorically? As the Jews believed that the wicked would be punished by fire; and as our Saviour has spoken of fire in the explanation of this parable, oals in the explanation of another parable, where it

had not occurred in the parable itself, (verse 50.) and on various other occasions, when speaking without parables, we are naturally led to understand him literally. But, on the other hand, as we cannot well suppose, that hell is literally a furnace or a valley, as it is the nature of fire to destroy the material part of our constitution, while it has no effect on the immaterial spirit, and as fire is inconsistent with other images, used for the same purpose in the bible, as the undying worm (Mark ix. 44, 46, 48.) and outer darkness (Mat. viii. 12.) we are almost necessitated to understand the language metaphorically. But in either case, the language is happily chosen to express a place of torment.

Verse 43. The points illustrated by the parable of the tares in the field, are (1.) that there is a mingling of the good and of the bad in the church of Christ, occasioned by the evil one; (2.) that this intermingling of the good and the bad will be permitted till the day of judgment; and (3.) that there will then be a final and hopeless separation.

From the Christian Witness.

THE LOST TRAVELER.

A RECENT FACT.

At the close of a mild day in September, 1835, a solitary traveler, on horseback, was winding his way through one of the vast prairies of the State of Illinois! His dress was coarse and plain, and his appearance way-worn and fatigued. A shade of serious thought rested on his brow, but the mild light of his eye told a tale of inward peacefulness. The lone traveler was a servant of the Lord Jesus Christ, who had left for a time the flock he had gathered in a distant part of the State, to scatter the seed of the Gospel over the wilderness, and to break the bread of life to those who are living without hope, and without God in the world. Like his Master, the faithful man went from house to house, and never departed without leaving a prayer and a blessing behind him. On Tuesday, the thirtieth of September, his heart was cheered, and his Spirit refreshed by his arrival at a cottage, whose inmates had heard the glad tidings of the Gospel of Peace, and faithfully cherished its hopes and promises as their best portion here, and only passport to eternity. It was very sweet to him to sit down at their simple board which the supplicated blessing had hallowed, and sweeter still to kneel around a family altar, where the flame of humble piety was kept burning, and where incense and a pure offering daily arose to the Author of every good and perfect gift. But our missionary could not linger beneath this roof delightful as it was to find a response when he spoke of the common hopes, joys and fears, that bind the people of God together. He must be on his way to those who, as yet, saw no beauty in the face of the Lord Jesus, and try to set him forth in the true loveliness of his life and doctrine. Soon after dinner he mounted his well-fed horse, and with a parting benediction, took his leave.—He rode slowly along. The first leaves of an early autumn were just beginning to fall—the silvery foliage of the maple was giving place to its richer garb of gold, and the rustling leaves of the lofty oak awoke the first notes of the forest's requiem. At a distance of about ten miles from his last resting place, was a cottage to which the traveler was directed, and where he hoped to pass the night. The sun was sinking behind the hills, and as yet he saw no opening nor sign of cultivation. The prairie lay before him in its vast bewildering sameness. The dread waste stretched on and

on, bounded only by the dark blue horizon. With the gathering folds of evening came the painful apprehension that the night must be spent in the forest. It became dark, and it was useless for him to proceed. He alighted from his horse, and taking from his pocket a portion of cold meat and bread that his last kind hostess had put up for him, sat down to his lonely meal. There he knelt on the damp earth and offered up his evening prayer, and soon slept peacefully beneath the shadow of His wing who never sleepeth.—With the first faint light of morning, he was again on his uncertain way. With the confident expectation of soon reaching the sight of some habitation, he consumed the remnant of his provision, and with a heart cheered by the presence of God, rode along in silent prayer. But hour after hour passed, and but one prospect presented itself—that of a wild, uncultivated prairie. The woods grew more dense, and the solitude deeper, and again our pilgrim saw the darkness of the night coming on, and found himself without a place to lay his head.

He left his jaded beast, and sat down at the stump of a tree. The sun was setting, and as its last rays fell upon the tall trees, the forest presented no unfaithful picture of our world, enshrouded as it is with the shades of sin, through which the Sun of Righteousness can alone penetrate. It was light from this source that illuminated the heart of our traveler—a light, which, like the pillar of fire that led the Israelites of old, he *knew* would guide him right, and whether it was God's will that it should lead him forth from this solitude to serve him on earth, or conduct his soul to his heavenly home, he felt that all would be well. When he found that another night must be passed in the forest, he took the bridle from his weary horse and turned him adrift, hoping that instinct might guide him to a habitation. And now he again knelt and poured forth his soul before God, and the sweet assurance came over him—"Verily the Lord hath heard thee." "Why should I murmur," he exclaimed: "Jesus has been in the wilderness before me, and the servant is not greater than his Master!" He took his hymn book from his pocket and sung the following lines, every word of which he said seemed written for him. His voice died away in the distance, but the strain ascended to the throne of God.

Upward I lift my eyes,
From God is all my aid,
The God who built the skies
And earth and heaven made.
God is the tower
To which I fly,
His grace is nigh
In every hour.

No burning heats by day
Nor blasts of evening air
Shall take my health away,
If God be with me there.
Thou art my sun,
And thou my shade,
To guard my head
By night or noon.

Hast thou not given thy word
To save my soul from death?
And I can trust the Lord
To keep my vital breath.
I'll go and come
Nor fear to die—

Till from on high
Thou call'st me home.

The whole of Thursday was spent in the same fruitless effort to extricate himself from the mazes of the wood. He was now on foot, and with slow and feeble steps, first took one direction and then another. At times he would follow the Indian trails, but soon left them, finding that they always led to the top of some mountain or to the depth of a ravine.

On Thursday evening he sank on the ground sick and exhausted. He felt all the symptoms of fever, and death seemed inevitable. Taking a pencil and paper from his pocket, he wrote what he considered his dying requests, and commending his soul to his Savior, laid his weary head on a log of timber—to die.

But God had ordered it otherwise. He had yet work for his servant on earth, and he caused a deep sleep to fall upon him, from which he did not awake until the sun called him forth to renew his pilgrimage. It was now two days since he had tasted any food, and the water was spent in the bottle.

But though weak nature was almost exhausted, his spiritual strength failed not—He had meat to eat that we know not of, and he had tasted of that *living* water, of which those who drink shall never thirst.

Another day he was doomed to wander, and another night to sleep beneath the canopy of heaven. On Saturday morning, he with difficulty raised his crippled limbs from the ground. After walking a short distance, he again sank down, exhausted, when—the clear, ringing sound of an axe broke on his ear. He fell on his knees—"Father, I thank thee that thou hast heard me," he exclaimed, "and I now that thou hearest me always, and art always nigh to those who call upon thee."

He arose and followed the sound, and soon perceived through the opening in the trees, a distant house and barn. With great effort he reached it, and sinking on the door step was immediately lifted up and borne to a bed.

"Don't you recollect us?" exclaimed one and all. He knew not that he had seen any of them before. "But don't you know that you took dinner with us last Tuesday," asked the good woman of the house. A dimness rested on his mental vision—all seemed strange to him. Soon after the aged head of the family came in—"Why, friend, don't you remember you sang and prayed with us on Tuesday, and said it was the only family with whom you could thus mingle your heart and voice? The truth now broke upon the mind of the missionary. He was again beneath the roof of the Christian family whom he had left *four days*, and whose prayers had daily ascended for him since his departure. They now ministered kindly to his suffering body, and after repose for the day and night, he was so far refreshed as to be able on the next morning, which was that of the sacred Sabbath, to perform for them the sweet services of his calling.

New York, March 13, 1836.

A. M. M.

WHERE THERE'S A WILL, THERE'S A WAY.

At the Foreign Missionary meeting, on Wednesday of last week, Rev. Mr. Choules, of New Bedford, related the following anecdote to illustrate the peculiar adaptation of the Gospel for the conversion of sinners. He received it during his recent visit to England, from Rev.

Mr. Chapman, agent of the British Seamen's Friend Society, who was personally acquainted with the facts of the case.

The subject was a sailor, who had lost one leg, one arm, one eye, and nearly half his face, in fighting on board a man-of-war. He was a wicked, drunken man, and was considered the pest of the place where he was supported at the public charge. A christian lady became interested in his welfare, and through her instrumentality he was converted. But when he applied for admission to the church, so desperate had his case been considered, they were afraid for a long time to admit him. At length, convinced of the reality of the change, they welcomed him as a brother, and raised a subscription to enable him to live more comfortably. Mr. Chapman, hearing of his case, visited him; and found him living in a small house, which the liberality of his christian friends had enabled him to build. After some conversation, in which he thankfully ascribed all his comforts to Christianity, Mr. C. inquired why his house was built in such an awkward shape; for he noticed that it was all one sided, like its owner. He said he had a reason for it, which he must guess. He could not, however, till on looking over the house he saw one of the rooms of considerable size, fitted up like a chapel. "And so you have a meeting-house here," said Mr. C. "Yes," said the sailor, "I have a meeting-house, and a good many folks come here to meeting." "But who preaches for you?" "O, you must guess that too." Mr. C. assured him that he could not. "Why, sir, I ask any good minister that comes along:—won't you preach for us?" "I cannot; for I am engaged to address a public meeting this evening in the neighboring town." "There, that's just what they all tell me; and so, because nobody else will preach for me, I'm obliged to preach myself." "And can you read?" "Yes sir; but I did not know a letter till after I was forty years old. I used to go to meeting, and I always minded that when the minister read, it suited me, and my mind felt better for it; but when he talked, I did not feel so well. So I asked him one day why it was so; and he told me that when he read, it was God Almighty's own words that I heard; but when he talked, it was only his own words. No wonder God Almighty's words did me more good than a man's! So I thought I'd learn to read them for myself; and a kind little boy, that lives close by, said he would show me. By and by I got me a Bible, and made out to spell the easy words. I read, 'God so loved the world that he gave his only'—but the letters in the next word were so long and crooked that they puzzled me: after a while I made it out, and read 'his only begotten Son, that'—but I couldn't get over the next word. So I asked the boy, and he read 'that whosoever believeth on him might not perish, but have everlasting life.' Boy, said I, what does that *whosoever* mean? It means *any one*. Are you sure it means any one? He said he was, and asked another boy, who said it was true. Well, said I, if *whosoever* means any one, and God Almighty says that any one may believe and be saved, then any one may tell of it; and it's my duty to tell of it. So I begun to tell all who would come to hear, as well as I could, that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life; and I thank God that many have believed on him here.'

Mr. C. said that the labors of this poor mutilated sailor in his little chapel had been blessed to the conversion of scores of souls; and himself, instead of a pest to society, had become one of the most useful men living.

How welcome will that man be in heaven, who has been the means of saving souls! We are not to suppose that this privilege is confined to ministers. Every person may enjoy it, every one may prepare for himself this glorious welcome in heaven. Do you ask how? In many ways. You can walk so closely with God that

your very presence will be a reproof to the wicked; you can faithfully and affectionately instruct, warn, and treat those with whom you have influence, to take care of their souls. You can circulate books calculated to promote the conversion of men. I knew a pious lady, (now in heaven,) who was instrumental of the conversion of about *forty* persons, in this way. Oh, you can do much if your hearts are full of love to Christ and the souls of men. Oh, resolve to enter on this work now. Begin in your closet. Confess before God you sin in this matter, and cease not from your confession, until you really experience brokenness of heart. Begin life anew. When you meet with a person, let the inquiry arise in your mind, "What can I do for this soul?" Act wisely, (seek wisdom from God,) copy the Saviour's meek, unobtrusive way of doing good—and follow every effort by importunate, continued prayer.

NEGLECT OF PUBLIC WORSHIP

IN CONNECTICUT.

The Editor of the Evangelical Magazine, in pursuance of his instructions as a member of a Committee of the Alumni of Andover Seminary, has obtained exact information in regard to the neglect of public worship, from thirty-two parishes in this State: upon the basis of which he makes the following estimate for the whole State.

Out of 298,000 inhabitants in the State, not more than 143,000 habitually attend public worship; while 63,280 habitually stay away. If the whole number of families is 44,700, then 13,428 are under the training of parents who neglect the house of God. From one-quarter to one-third of those of proper age, attend no place of public worship, and another quarter are so negligent that they cannot be reckoned as *habitual* attendants.

He suggests the following remedies, and let us severally make the application.

1. Let the *duty* and *privilege* of attendance on the house of God, be often insisted on from the pulpit.

The same necessity exists for inculcating the observance of the Christian institutions, in our sermons, as for teaching the doctrines of Christianity. And doubtless the same success may be expected to crown our labors in the one case as in the other. It is not intended to intimate that ministers generally have been faulty or negligent on this point. Yet it may admit of a question whether the duty and the benefits of a regular attendance at the house of God, have been dwelt upon with sufficient frequency and earnestness in the pulpit. Too much weight has been granted to the objection, that it will be of no use to preach on the duty of attending public worship, to those who are not present to hear; and that to those who would be likely to hear, do not need to be preached to on the subject. This objection seems plausible in the statement, but in practice we are persuaded it will be found to be of little force. Let the best opportunities be improved for this purpose, and it will not be in vain, either as it respects those who are present or those who are absent.

2. Let professors of religion more scrupulously attend to their own practice, and to that of their families, in this important particular.

Greater negligence prevails in the Church in respect to this duty, than we could have supposed, before it was made a subject of investigation. Many church members are only occasional attendants at

the house of God; and there are not a few who habitually absent themselves. There are likewise many who, although they are considerably regular themselves, are extremely careless in respect to their families. Their children and domestics are allowed to be absent from the sanctuary, whenever they please, or on the most frivolous pretences. They permit their families to fall into an entire conformity with the irreligious families around them. The blighting influence of this neglect on the part of a professor of religion, must have struck the notice of every serious observer. In some neighborhoods remote from places of public worship, where the temptations to negligence in this particular are numerous, the evident carelessness of one or two professors of religion who are located there, may do incalculable injury. It puts it out of our power effectually to reprove the evil in the case of the irreligious; since they will be disposed, silently at least, to compare themselves with any of those who consider themselves Christians, and will be satisfied if their own practice is not much more loose than that of their professing neighbors. On the other hand, how powerful would the influence exerted by professing Christians be, in such situations, to restrain and even to reform such wickedness, if their example, and that of their families, were uniformly unexceptionable. Let judgment, therefore, begin at the house of God. Let this evil be thoroughly reformed in the church, and a most important step will have been taken towards the reformation of the community at large. Let it be felt to be indispensable to the credit of a Christian profession, that those who make it should be punctual and particular in their attendance with their families at the house of God. And, we would add, Let suitable admonition and discipline be used with those members who are delinquent in this matter. Why should not the neglect of public worship be regarded and treated in the church of God as a disciplinable offence?

3. A third remedy to be attended to is the better provision of accommodations for the people.

This includes in the first place the preparation and location of houses of worship. That there should be many instances in a growing and changing community like ours, where the lapse of half or three-quarters of a century should have witnessed such alterations in the relative location of our villages and centres of business, as have thrown large numbers of the people to an inconvenient distance from the older places of worship, need not be regarded as any strange occurrence. These changes should be carefully observed, and in due time provided for. A spirit of disinterested enterprize and accommodation in regard to the early preparation, and the judicious location of meeting-houses, as their multiplication or their removal may be called for, should be particularly encouraged. Private interests and feelings should be cheerfully given up, and the good of the community, as a whole, be alone regarded.

A suitable attention likewise to all the outward attractions of the house of worship itself is requisite. We cannot but think it a sin for any people to continue to worship in an old and neglected meeting-house. Let not the pride of extravagance and show, in this matter, be countenanced for a moment; but if it is a worthy object to draw as many of the peo-

ple as possible into the house of God, on the Sabbath, then be sure let the place itself be neat, and attractive, comfortable and agreeable, rather than otherwise.

A spirit of interest and enterprize, in relation to the accommodations for public worship, should be always manifest in the churches. This may show itself in a thousand little things, which cannot be specified. And it is of vast importance in its influence on the surrounding community, particularly upon the young. This letting things lie along and go to decay, has something in it repulsive to the feelings of persons in early life; and when it attaches itself to the affairs of a religious society, will be sure to disgust multitudes of them with the whole subject.

4. The Sabbath-school should be regarded and made use of as a means subservient to this end. Let it be one part of the teacher's duty to go out into the highways and hedges and compel the children of those who neglect the worship of God, to come in, that his house may be filled. The Sabbath-school furnishes a very favorable sphere for the exertions of private Christians in this labor of love. Let all children be brought to the sanctuary on the Lord's day, and interested for a few years in the instructions of the Sabbath-school and the Bible-class, and they will most probably remain and become pillars in the temple of God.

Finally, Let special persuasion and encouragement be employed with those who are living in the neglect of the duty. Say to them, "*Come ye*, and let us go up to the mountain of the Lord, to the house of the God of Jacob." How much good may private Christians accomplish in this way. If a few only in every church were to become zealously and perseveringly engaged in all suitable ways to persuade others to go to the house of God, a great reformation would speedily be effected. Let every Christian possess an active missionary spirit, and exercise it, as he has opportunity in his own town, and few families would remain unblessed by the ordinances and ministrations of the Gospel.

THE DEAF AND DUMB AND THE BLIND.

On Thursday evening of the anniversary week, a meeting was held at Chatham street Chapel, in behalf of this unfortunate but exceedingly interesting class of the community. The interest felt for them was seen in the fact that before the hour of commencing, the house was completely filled, and many were compelled to retire, after endeavoring in vain to gain admittance. Nearly one hundred and forty mutes seated in the orchestra, whose eloquent countenances told as language cannot tell, the emotions that filled their minds, together with the blind, feeling their way about, was a sight most beautiful and affecting. The exercises were commenced with prayer, by Rev. E. Mason of this city, and a brief address from Mr. Peet explaining the method of communicating ideas to mutes, and the teaching of them to express these ideas in written language. The mutes themselves were then called up, and illustrated what in theory had just been explained, in the most satisfactory manner. Words were given by the audience to be defined, to be incorporated in sentences, and in one instance an anecdote was related, which being communicated to the mutes, by the Principal, in the language

of signs, was written out by them. The facility with which communication of thought is thus carried on between those who speak and the mute, is truly astonishing. And the aptness and even depth which the mutes manifested, was equally surprising and delightful. The word "Jesuitical" was proposed by one of the audience: among the answers was the following: "Those who teach a religion, which they know is not true, are Jesuitical." What keeps the planets in their orbits? "The attraction of the sun." What is Justice? "It is the acting according to what is right." "It is the abstraction of right." They were directed to write out the following thought, The gentleman who sits in the pulpit with a cane in his hand, is Gov. Dunlap of Maine. One of the pupils added the following query: "Is he a whig or a tory?" That these children of misfortune can be raised by any process, be it ever so difficult, from their native solitude, to usefulness in society, and especially that they can be made acquainted with the great truths of our holy religion, and the duties which they owe to Him who is the source of all good, is matter of the most devout thanksgiving. The *Blind* were next introduced; two little girls, sisters, and a boy, pupils of the New-England Institution in Boston. Their performances were prefaced by a few remarks from Dr. S. G. Howe, principal of the Institution. They were examined in geography, astronomy, arithmetic, English and French, and music. Their reading materials must, of course, be addressed to the touch. Books, maps, globes, &c. are prepared with raised letters, by means of which they are able to read with astonishing facility. One of the girls took a copy of the New Testament in French, and read passages as pointed out by the audience, while the boy translated sentence by sentence. Questions in geography and arithmetic were proposed and answered sooner and more correctly than could have been done by most of the spectators.

Then came music, and the sweet voices of the girls, joining with the clear notes of the boy, who accompanied himself on the piano, filled the house and drew tears from many an eye. They were, however, tears of delight, for the songs of the blind were cheerful,—their classic movements, their clear bright cheeks, and their sprightly voices, showed how happy they really were.

But the most interesting part of the exhibition was to come; the dumb had been taught to speak by signs and the blind to read by the touch—how were they to converse together? The blind girl held up her hand, the dumb watched every finger, every joint, every movement, and turning to their slates, wrote rapidly the words she had been spelling! Glorious triumph of humanity—the blind talking to the deaf! A greater followed—a deaf girl approached the blind one—she held out her hand, and the other feeling of it, examined every letter as it was formed, spelled the words, and read on the fingers of the dumb, as it were, in a book, with moveable type, and repeated aloud what she read. This double victory over apparently insurmountable obstacles was truly beautiful; to witness the deaf who have no audible language, talking to the blind who can see none of their signs. We believe it has never before been attempted at any public exhibition, and the breathless silence which pervaded the church, the intense interest depicted on

every face of that vast audience, showed how great was their interest and their delight.

From the American Monthly Magazine.

THE LITTLE BLIND BOY.

Oh tell me the form of the soft summer air,
That tosses so gently the curls of my hair,
It breathes on my lips, and it fans my warm cheek,
But gives me no answer though often I speak;
I feel it play o'er me, refreshing and light,
And yet cannot touch it because I've no sight.

And music, what is it? and where does it dwell?
I sink and I mount with its cadence and swell,
While thrilled to my heart with the deep-going strain,
Till pleasure excessive seems turning to pain;
Now what the bright colors of music may be,
Will any one tell me? for I cannot see.

The odors of flowers that are hovering nigh,
What are they, on what kind of wings do they fly?
Are these shining angels who come to delight
A poor little child that knows nothing of sight?
The face of the sun never comes to my mind,
Oh! tell me what light is, because I am blind!

H. F. G.

THE GENERAL ASSEMBLY

OF THE PRESBYTERIAN CHURCH.

We present our readers with an outline of the doings of the Assembly during the 2d entire week of its session. This we have prepared with much labor and care from the voluminous reports made out for the New York papers, particularly the *Observer*. These reports, in many of their details, would be interesting to very few, and would hardly compensate for the labor of reading. We have endeavored to give a correct and intelligible representation of every important transaction during the week, and to compress the whole within so narrow compass as to leave room for our usual variety of matter. This process of distillation, we may add, is no small part of our labor from week to week. Whether the product resulting from the process is preferable to the original article, we leave to be decided by the taste of others.

Monday morning, May 23d.—The Assembly met and was opened with prayer.

Messrs. Ross, Kirk and Murray, were chosen delegates to the churches of Connecticut, Massachusetts, Rhode Island and Maine; Mr. Cleaveland to the churches of New Hampshire and Vermont; Mr. Patton, to the German Reformed Church, and Dr. Tucker and Mr. Samuel Boyd, elder, to the Synod of the Reformed Dutch church.

The order of the day was the election of a stated clerk. The candidates previously nominated were Messrs. Winchester, Duffield, Riddle, Plumer, and White of New York.

Mr. Winchester said that he had understood it to be the wish of several of the brethren that Dr. McDowell should receive the appointment, and Mr. W. had urged him to stand as a candidate, but he had hitherto positively declined. Hoping, however, that he might still be prevailed upon, Mr. W. was desirous, if the gentleman who had nominated Mr. Duffield would withdraw that nomination, of having his own name also withdrawn in favor of Dr. McDowell.

Mr. Duffield said, that if Dr. McDowell would consent to serve, he should cheerfully assent to the withdrawal of his own name as a candidate.

Dr. McDowell observed that he was extremely averse to serving in the capacity referred to, and had repeatedly refused, when urged to stand as a candidate; but in the present peculiar situation of the Assembly, if it was thought most expedient, and would promote harmony, he

would make a sacrifice of his private feelings, and consent that his name should be put in nomination.

Dr. Skinner then moved that Dr. McDowell be appointed stated clerk, and that the vote be taken by acclamation, which was agreed to, and Dr. McDowell was forthwith voted into the place by a loud and unanimous expression of approbation.

After some conversation it was then agreed that Dr. McDowell should also continue to discharge the duties of permanent clerk, as heretofore, until the meeting of the next General Assembly.

Dr. Miller from the committee on that subject made the following report with respect to slavery.

The committee to whom was referred, by the last General Assembly, sundry memorials and other papers touching the subject of slavery, with directions to report thereon to the General Assembly of 1836, beg leave to report.

That after the most mature deliberation which they had been able to bestow on the interesting and important subject referred to them, they would most respectfully recommend to the General Assembly the adoption of the following preamble and resolutions, viz.

Whereas the subject of slavery is inseparably connected with the laws of many of the states of this Union, with which it is by no means proper for an ecclesiastical judicatory to interfere; and involve many considerations in regard to which great diversity of opinion and intensity of feeling are known to exist in the churches represented in this Assembly; and whereas there is every reason to believe that any action on the part of the Assembly in reference to this subject would tend to distract and divide our churches, and would probably in no wise promote the benefit of those persons whose welfare is immediately contemplated in the memorials in question, therefore,

1. Resolved, That it is not expedient for the Assembly to take any further order in relation to this subject.

2. Resolved, That as the *notes* which have been expunged from our public formularies, and which some of the memorials referred to the committee request to have restored, were introduced irregularly, never had the sanction of the church, and therefore possess no authority, the General Assembly has no power to assign them a place in the authorized standards of the church.

Dr. M. added, that it would be but candid to say that the committee had not been unanimous in agreeing to this report. Dr. Hoge, Mr. Witherspoon and himself entirely approved of it, but Mr. Dickey of Ohio, and Dr. Beaman held sentiments somewhat different. The consideration of the report was made the order of the day for Monday next at 10 o'clock.

Mr. Dickey, one of the minority, presented his report, which was referred to the same time for consideration.

The next place of meeting of the Assembly was appointed at Philadelphia, by a vote of 167; 86 being given for Pittsburgh, and 3 for Baltimore.

Monday Afternoon.—The Assembly met, and after prayer proceeded to the consideration of the appeal and complaint of the Rev. Albert Barnes.

The Moderator as required by the constitution, warned the house of the responsibility it assumed on going into a judicial capacity, and exhorted the members to a suitable deportment while sitting as judges.

The report of the judicial committee proposing the order of proceedings in the trial of the appeal was read.

The Moderator now inquired whether all the parties were present.

Mr. Duffield said that the whole delegation from the Assembly's Second Presbytery of Philadelphia, together with Mr. Phelps, were a committee to prosecute the appeal of that Presbytery. Mr. Barnes and Dr. Junkin respectively appeared, and Mr. Winchester and Mr. Musgrave stated that they were a committee to defend the Synod in this case.

The Assembly next proceeded to the reading of documents; and in the first place, read the sentence of Synod suspending Mr. Barnes, from which he had appealed; then, the first item in his appeal, together with such items in the other appeals and complaints as related to the same matter, and so proceeded until the whole appeal was read to the end.—Adjourned until to-morrow morning at nine o'clock. Closed with prayer.

Tuesday Morning, May 24th.—The Assembly met, and was opened with prayer.

The annual report of the Assembly's Board of Missions was then read by the Rev. Wm. A. McDowell, Secretary. Also an extract from their minutes, proposing to the Assembly a resolution empowering the Board to make honorary members on the payment of a sum of money to be fixed by it.

This resolution was agreed to.

The Assembly then resumed the case of Mr. Barnes. Much time was taken up in proceeding with the trial, in debating points of order, until another half day being passed, the Assembly adjourned till afternoon.

Tuesday Afternoon May 24.—The report of the Board of Education of the General Assembly was read by Rev. Francis M'Farland, the new corresponding secretary.

The report opens with a recognition of the Divine goodness in enabling the Board to hold on its way with increasing success, in the midst of commotions, civil and ecclesiastical. It then speaks of the duty of Christian parents who have pecuniary ability to educate their sons, to consecrate them to the work of the ministry.

The report stated the number of beneficiaries of the Board and its auxiliaries is 608, in 128 institutions, of which 7 are in New England, 60 in the middle states, 26 in the southern and 23 in the west. The particulars from which this result is drawn are given in full in the report. Great difficulty has been experienced in obtaining returns. Of 50 presbyteries, which are auxiliary, not more than 15 or twenty have reported, and most of these reports are defective. Of 70 presbyteries not auxiliary, about an equal number have replied to the circular, but some of them in a tone of superciliousness, and even insult, although the inquiry was made pursuant to the directions of the Assembly. The number of beneficiaries reported is less by 33 than last year, but the difference has arisen from not reporting any from auxiliaries unless the names are given. Had all the auxiliaries reported, it is believed the number would have exceeded 700. From 40 to 50 beneficiaries have been licensed to preach during the year, 5 have withdrawn to other denominations 11 have declined aid on account of other resources, 2 have been transferred to the Education Society, 3 have obtained scholarships at Princeton, 5 have eased to study for the ministry, 9 have suspended study, 4 have been stricken off for incapacity, 2 for immorality, 8 for breaches of the rules or not reporting, and 10 have died.

The amount of funds received by the Board is \$46,680, and by the auxiliaries \$3,384, total \$50,64. The balance now in the treasury is \$1600. The remainder of the report was occupied in explaining and defending the plan and extent of the agencies employed by the Board, in exhibiting the principles pursued, and showing the claims of the Board and the cause it is engaged in, to the support and prayers of the church.

After the report was accepted, and a motion made for its approval, Mr. Brainerd, of Cincinnati, moved its reference to a committee, for the purpose of striking out certain portions, in which he understood it to be implied that some institutions, with which Presbyterians were connected, were not *suitable* to be entrusted with teaching the beneficiaries of the Board. He could not consent that the blame of this General Assembly shall be employed on members of this church, untried and unconvicted. If we must have these ecclesiastical boards, they shall at

least be the boards of the whole church, and not the organs of a party.

Mr. WICKHAM complained of that part of the report which undertook to censure presbyteries for the tone and style in which they choose to reply to the circular of the Board, and hoped that also would be stricken out.

Mr. BERGEN, of Illinois, referred to the kind feelings which reigned yesterday in the election of stated clerk, and hoped every thing calculated to awaken unkindness would be withdrawn. He liked the report, he admired it, as a whole, with a very few exceptions, which he hoped would be taken out.

Dr. PETERS called for the reading of the letter spoken of in the report, in which proposals had been made for uniting the Presbyterian Society with the Board. The letter was read, from Rev. Dr. Breckinridge to Mr. Patton, dated Oct. 16, 1835, and suggesting that if any union is effected, it must recognize three fundamental principles of the Board, ecclesiastical supervision, the abandonment of the loaning system, and a strict adherence to the doctrinal standards of our church in all arrangements.

Dr. P. then expressed his regret that this topic had been thus introduced on such grounds, of a mere private and unofficial letter to an individual, and in fact asking every thing and yielding nothing to the Presbyterian Education Society. That society could never consent to place itself under the control of any one denomination, to the exclusion of those who unite with us in the support of literary and theological institutions.

Mr. M'Farland made a very candid explanation, that the transaction took place before his connection with the Board. He could only share with the other members of the Board the responsibility of introducing the topic in the report. He was not tenacious of it. He had accepted his present post with strong feelings of diffidence, and especially of dislike for controversy. Indeed he would not have controversy.

Eventually, the report was referred back to the secretary for revision and emendation.

The case of Mr. Barnes was then resumed and the rest of the day consumed in debate upon the question of the reception of documents not presented in the trial before Synod. Adjourned to Wednesday.

Wednesday morning May, 25th.—The Assembly according to appointment, occupied the morning in religious exercises. Prayer was offered by Dr. Palmer of Charleston, S. C. after which the third chapter of the first of Timothy was read by Mr. Clement of New Hampshire.

An address was next delivered by Dr. Hoge of Columbus, Ohio, in which he pressed, with much appropriate earnestness, the great duty of Christian humility from those words of the publican, "God be merciful to me a sinner," showing that this virtue, as well become the ambassadors of the cross as the least meanest of those to whom they were sent. He confessed the manifold shortcomings of the ministry, and lamented, with much feeling, that so much occasion had in all ages been given by them for the world to blaspheme. He then took up the words of the Apostle. "The time is short;" from which he argued the necessity of their immediately addressing themselves to the weighty duties incumbent upon them, as office-bearers in the house of God, and the zealous and diligent performance of what their hand found to do while it was yet called to-day. He adverted to the peculiar circumstances under which the Assembly met, and deprecated the spirit of strife and division, and earnestly invoked the presence, and power, and blessing of God's good spirit.

A part of the 132d Psalm was then read by Dr. Allen of Alabama, and sung by the Assembly, and after he had addressed the throne of grace, the 17th chapter of John was read by Mr. T. F. Davies of Connecticut. A very animated exhortation was next delivered by Dr. Gosman of the Reformed Dutch Church. Dr. G. dwelt

on the origin, nature, duties and dangers of the Christian ministry; and applied his subject with much pertinency to the existing circumstances of those whom he addressed, and in this part of his exhortation coincided with Dr. Hoge in earnestly pressing the duty of mutual charity, and spirit of peace. The exercises were concluded with prayer, and the Christian doxology by Mr. Chamberlain of Missouri.

Wednesday Afternoon.—Dr. Phillips from the committee on that subject, made a report respecting the transfer of the supervision of the Western Foreign Missionary Society from the Synod of Pittsburgh to the General Assembly, and the overture of the Synod of Philadelphia on the establishment of a Foreign Missionary Board by the Assembly. The report recommended the adoption of both propositions.

Dr. Skinner re-remarked, that he had taken a different view of the subject from his colleagues on the committee, and had prepared a separate report; whereupon the subject was laid upon the table till to-morrow morning, when it was made the order of the day for 9 o'clock.

The Assembly then resumed the unfinished business of yesterday, and again proceeded to consider the appeal of Mr. Barnes.

After several motions and counter motions, respecting disputed documents, it was at length agreed that they should be read, by consent of parties, on request of Mr. Barnes, not as a part of the record of the synod, but as evidence, of which he wished to avail himself in support of his appeal.

As soon as the reading was finished, the Assembly adjourned till to-morrow morning.

Thursday Morning, May 26.—The assembly met and was opened with prayer. After the reading of the minutes, Dr. John M'Dowell presented the report of the Trustees of the General Assembly, giving, as he said, a full statement of all the funds of the Assembly, with the mode of investment, &c., which the trustees wished should be fully examined by the Assembly. R. Smith, Esq. Treasurer of the Trustees of the General Assembly, then read his report, as certified by the trustees, according to the balance sheet of May 1, 1836;

Received by the Trustees, from all sources, from
May 1, 1835, to May 1, 1836, \$24,548
Balance May 1, 1835, 1,449

Total, \$25,548
Expended during the year, 25,241

Among the items of expense were, \$8,777 for salaries of professors in theological seminaries; \$3352 for scholars-ships in do; \$8000 new investments of funds; \$1200 to the Board of Missions; \$381 for printing the minutes of 1834, and \$165 for minutes of 1835, &c. The whole amount of funds belonging to the General Assembly in the hands of their trustees, is \$161,629, most of which is invested in bank stock.

Dr. Phillips moved that the report of the committee on the subject of a Board of Foreign Missions be adopted, but waived his motion at the request of

Dr. Hoge, chairman of the judicial committee, who stated that Dr. J. L. Wilson had requested leave of the committee to withdraw his appeal from the decision of the Synod of Cincinnati in the case of Dr. Beecher.—That committee thought it proper to report the request to the house. It was his duty to say that Dr. Wilson might have abandoned his appeal without this step, but had chosen to pursue what he believed the most orderly course. As Dr. Beecher was interested in the case, it might be proper to hear a few words from him,

The assembly agreed to this suggestion.

Dr. Beecher then said that for the sake of precision he had reduced his remarks to writing, and should be glad to have them in some way go upon the records. He then read as follows:

Although I have been twice cleared, on the charges pro-

posed to be withdrawn, in the court below, their renewal in the form of an appeal is calculated to perpetuate suspicion, and to prevent the confidence which belongs to innocence. I rejoiced, therefore, in having an opportunity to explain once more my doctrinal opinions and express my thoughts on the various topics calculated to vindicate my character, and to promote the purity and the peace of the church. What the effect of the withdrawal of these charges may be, leaving me still surrounded and impeded by suspicion, in my efforts to serve the church, I am unable to say. I am prepared for trial, and am persuaded that I should be able to add to the evidence of my affectionate fidelity to the Presbyterian church, and honest and conformity to her doctrinal standards; by I have full confidence in the General Assembly that they would do nothing in the case, which, in their opinion would compromise my rights or the safety of the church; and I prefer, therefore, instead of expressing any wishes of my own to refer the subject entirely to their discretion.

Dr. Wilson replied at some length, stating that he had not withdrawn the appeal because he was not prepared to sustain it, but he had yielded to the solicitations of friends since his arrival.

On motion of Dr. Peters, the subject was referred to a committee, consisting of Drs. Peters and Miller, and Messrs. Boyd, Cleaveland and Ewing, to confer with the parties, and agree on a minute in which all would unite.

In the afternoon, Dr. Beecher arose and said he never had any personal hostility against Dr. Wilson, there had always been uniform good will between them, and kind feeling; there never had been any personal discourtesy, no wounds made which need to be healed. He had enjoyed the pleasure of a personal interview with Dr. Wilson, and they had agreed in the opinion that the influence of the transaction would be better to have it terminate here, without any other action, and he would therefore withdraw the paper, and let the Assembly take such course as they pleased.

Dr. Wilson said this statement was perfectly in accordance with his own views.

The paper was then withdrawn, and Dr. Wilson had leave to withdraw his appeal. So this great case was amicably terminated, in a truly Christian manner, apparently very much to the satisfaction of all parties.

The question now recurring on the motion of Dr. Phillips that the report of the committee on the subject of a Foreign Missionary Board be adopted:

Dr. Skinner said, that he was surprised that such a motion had been made before the report of a minority of the committee had been heard. He did not, however, object to it, but wished that the minute appointing the committee and specifying their duty might be read. It was read accordingly. Dr. S. then said that he had understood at the time of drawing up this report, and it was still his understanding, that the whole subject was in such an attitude that the Assembly might dispose of it in any way they should deem most expedient. On the contrary supposition, he could of course have no authority to introduce such a report as that he should now read. He then read his report, as follows:

Whereas the American Board of Commissioners for Foreign Missions has been connected with the Presbyterian church from the year of its incorporation, by the very elements of its existence; and whereas at the present time the majority of the whole of that Board are Presbyterians; and whereas it is undesirable, in conducting the work of foreign missions, that there should be any collision at home or abroad; therefore,

Resolved, That it is inexpedient that the Assembly should organize a separate Foreign Missionary Institution.

The report having been accepted, and the question being on its adoption,

Mr. Wisner called for the reading of all the documents relating to the subject.

Dr. Phillips thereupon read an extract from the minutes of the last General Assembly; the report of the committee appointed by the last Assembly; the articles of agreement between that committee and the Synod of Pittsburgh; and then the report of the committee appointed during the present session. These documents recommend the contemplated transfer, and the articles of agreement between the Assembly's Com. and the Synod of Pittsburgh, adjusting the terms of the transfer, the manner of organizing the Assembly's Board, &c.

Dr. Skinner read, in illustration of the 1st and 2d positions taken in his report, an extract from printed letters addressed by one of the Secretaries of the American Board of Missions to Mr. David Abeel, a missionary to South Western Asia. In relation to the third proposition, he considered it as of the very first importance. It was certainly incumbent on the House to avoid a course which must produce collision: he need not spend time in attempting to show this, it was too manifest to admit of a doubt.

Mr. Jessup observed that this subject in its importance, yielded to none which had come before the Assembly for many years. It required to be discussed, and he hoped it would be, in a spirit of charity. On the subject of missions, simply considered, there prevailed in this body but one sentiment, and one feeling. But while there would not be a dissenting voice on the general subject, there existed very great difference of opinion as to the best mode of advancing the mission cause. There were some who believed that that cause should not be connected with any ecclesiastical body, as such; for these bodies were elective, and subject to change; of these he was himself one. He did not believe it was expedient to adopt the report of the majority of the committee; yet his opinion was not so definitely made up but that he was open to conviction.

They were at full liberty to inquire whether the body had power to go into the organization here proposed; and if it did possess the power, whether it would be expedient to exercise it. If the plan should be carried into effect, then the Presbyterian church would have another treasury distinct from that treasury which was recognized by its charter, and not under the control of its Board of trustees. Monies received would go into this treasury precisely as if it were the treasury of a voluntary association; and a bequest made to the treasurer of such a Board as was proposed, and not to the trustees of the Presbyterian church, would be void in law. Such a Board could neither take nor hold property, and all its fiscal operations would be and must be unknown to the laws of the land. He foresaw that great difficulties must unavoidably surround such a plan. Indeed he was not sure that the church had not already transcended its power in managing such a vast amount of fiscal concerns by its General Assembly. It received already \$50,000 a year, as donations to its Boards; and would brethren add hundreds of thousands more to this large amount? The subject was one which demanded the gravest consideration.

The proposition contained in the report was one which they were free to adopt or to refuse. Mr. J., for one, deemed it inexpedient to adopt it, because of the peculiar state of that Assembly at the present moment, and its condition for the last six years. As an ecclesiastical body, it possessed very little indeed of stability of character. The churches sent up from year to year different sets of men, entertaining different views in respect to the plans of benevolent operation; and thus they were liable to communicate the greatest degree of uncertainty to that which ought to be the most permanent and certain. There might be a set of men who would wish, and indeed would feel bound in conscience to elect no Board but one which should hold their own peculiar views, and who would not wish the responsibility of cutting off the funds of those who differed from them in sentiment. The General Assembly was bound to exercise their own discretion, and not that of a minority; and the minority ought not to say

that in that case the majority had cut them off from doing their duty. It was entirely a wrong view to maintain, that because a majority chose to pursue a certain course rather than its opposite, it therefore cut off its brethren from the possession of their rights, and the performance of their duties. But the report of the committee did seem to contain this principle; it did say, that if the Assembly should decline to establish such a Board as was now proposed to it, it would cut off a great mass of the church from the performance of its duty, and deprive them of the opportunity of contributing, as they were able and desirous to do, to advance the cause of foreign missions.

If such great numbers of our people as had been represented were anxious to secure the organization of Presbyterian churches among the heathen, and if they did possess such great wealth that it became necessary to gratify their wishes, the case was easily met. Let them send out into the field Presbyterian missionaries.

But it was said, "We must not only have Presbyterian missionaries, we must have the whole matter placed under the government of the church." Well; the Western Foreign Missionary Society and all its operations are under the supervision of one of our Synods, and this supervision was of a kind best calculated to carry it on. Here the brethren might have an ecclesiastical organization, without drawing into the General Assembly, (a body where there were perpetual fluctuations, and which, from the very necessity of the case, was a complexion that could not always be calculated on,) immense sums of money and a vast fiscal interest. From the constitution of our government as a church, it was most evident that it was never intended that its spiritual affairs should be mixed up with matters of temporality. There was not a church in the land, which, as such, could hold any pecuniary funds. These must be under the care of the trustees, or must be managed by deacons. Neither sessions, nor Presbyteries, nor synods, nor general assemblies, as such, could hold or manage pecuniary concerns. All the Assembly's power, as a corporation, was vested in the Board of Trustees. Their acts in such matters, and theirs alone, had the sanction of the law. Now our church was every day increasing with great rapidity. The funds under her control were vastly augmented, and were in fact, controlled by a judicatory which ought to be disconnected from all concerns of a fiscal character, and ought to exercise simply and singly, a spiritual jurisdiction.

Mr. J. believed that there existed a most favorable opportunity to spread our missions over the face of the earth—and if a part of our church were not content with the existing organ, through which the church had for years been operating with such happy effect, but demanded a different and an ecclesiastical organization, let it be by synods; or if they did not like that, let them form a voluntary association of their own, and make it as exclusive as they liked, and carry on missions in their own way; but he could not believe, constituted as that house was, that it was fit to conduct the momentous cause of missions to the heathen.

Again, by adopting such a plan, the Assembly would be sanctioning the principles adopted by the Synod of Philadelphia last year, and he did regret that the Synod should have interposed, in the manner they have done, and should have spoken in such language as they had employed toward the American Board.

Here Mr. J. quoted the following resolution, adopted by the Synod of Philadelphia in its session at York, "Resolved, That the American Board of Commissioners for Foreign Missions ought to be requested to transfer to the Board of our Assembly, when fully organized, all those stations in foreign lands at which the majority of ordained persons belong to the Presbyterian church."

Here was a specimen of those views, which he presumed were to be carried out by the Assembly's Board as soon as it should possess the power; and if this was to

be its spirit and its policy he prophesied that the churches would regret, and that very soon, that it had ever been organized. He was willing to accord to those who differed from him an earnest and upright desire to enlist the whole energies of our church in the cause of foreign missions; but he begged them to consider whether it was expedient and wise to place themselves and their interests in conducting this cause under the control of a body liable to such fluctuations, and that on points vitally important, as this Assembly had exhibited during the last six years.

Dr. Miller said that in his judgment, it was expedient that the Assembly should assume the supervision of the missions of the Western Foreign Missionary Board, and should in future carry on missionary operations in its own name. Although he had the honor to belong to many voluntary associations, and the American Board among the rest, he believed that the church of Christ was founded on the principle of maintaining the faith of the gospel in its own bosom, and communicating it to all nations; and without calling in question the propriety of bodies other than the church taking measures for this end, he must still believe that the church would be delinquent in what she owed to her divine Head, should she neglect this duty. He believed that the church, as such, was bound to engage in the missionary work. He agreed with those Presbyterians who desired that our church, the Presbyterian church, as such, should enter on the glorious enterprise. He was aware that a number of brethren, for whose talents and piety he cherished high respect, did hold that in missionary operations we were to discard all sectarian principles. Now, he was not sure that he exactly understood the meaning of that proposition. If by sectarian principles was meant bigotry, and that narrow prejudice which could see nothing good out of our own denomination, nor any thing bad in it; which preferred a bad Presbyterian to a good Episcopalian or Methodist, or Baptist, why then he agreed with them. Such a spirit he abhorred; he repudiated it every where; above all, he deprecated its display before the heathen world. But if by sectarian principle these brethren meant the *denominational* principle, then he was not able to see the validity of their arguments.

Instead of having any objection to our Congregational brethren for organizing their mission churches upon their own plan, Dr. M. on the contrary, loved and honored them for so doing. It was the only way in which they could act and be honest men. As he was a cordial member of the American Board of Commissioners for Foreign Missions, and believed that that Board was as wisely conducted as any institution of the kind on earth, so he especially admired that feature of their plan, which left the particular form in which their churches should be organized to the decision of a majority of the missionaries at each station. The missionaries could not get on, without some such arrangement; and so far as he had heard, it had not been productive of the smallest difficulty. He heartily commended the practice.

Much had been said about awaking the spirit of collision; and this was a leading argument in opposition to the proposed plan; but Dr. M. was under the deepest impression that, by adopting the report of the committee, the Assembly would most effectually terminate that danger. Here was a large part of our members, whether a majority or not he did not know, who desired to have, on the subject of missions, an ecclesiastical action of our own church; and many were refraining on this very ground, from that large and liberal support which they would give to the mission cause, if they had such a Board to conduct it as they approved. And was it not manifest, that if you accorded to these brethren the object they sought, you would thereby quiet their feelings; let this be done, and they would never hear any hard words or bitter speeches, or unkind hints directed against the American Board.

When the brethren regarded the extent of the missionary operations, and contemplated with it the extension of

this delightful spirit, would they say to such men, "You shall not be gratified; you shall have no such Board as you desire; keep your money to yourselves, or else send it to the American Board?" He hoped the Assembly would countenance no such spirit. As the church had opened her doors to the agents of the American Board, to go where they pleased throughout her borders, and get what they pleased, and it was his most solemn and inmost conviction that this was right and ought to continue, so that he would, if he were a pastor, invite them into his own charge, yet he would at the same time say to the other christian brethren who felt differently, "You too shall have a Board to your own satisfaction."

As to the resolution of the Synod of Philadelphia, which had been referred to in the remarks of a brother who had preceded him, he could not say that it was wholly new to him. He had heard something about it before. It was not for him to pronounce judgment on any act of a Synod, but this he might say, that had he been a member of that body, and such a resolution had been proposed to him, he should have been in the negative most decisively. If he should attend a meeting of the American Board of Foreign Missions, (as he trusted he should) and a proposal should there come up that the Board give up the whole Sandwich Island mission into the hands of the General Assembly, because a majority of its missionaries were Presbyterians, his vote would be in the negative. He did not feel any obligation on their part to abandon a field on which that Board had so long and so laudably labored. He regretted such a proposal. He was indeed, with his whole heart a Presbyterian, but he never would promote Presbyterianism but on what he supposed to be the fairest ground.

A member who had preceded him had intimated that a body so fluctuating as this might not always be a safe depository for the supervision of missionary operations. Dr. M. felt the force of this suggestion, and if the Assembly, either now or at any other period hereafter, should proceed on principles of party, and not of fraternal accommodation, which latter principles ought to give rise to such a Board, and if they were determined not to act in a brotherly spirit, then indeed he should think that there was ground for pronouncing such a depository to be unsafe. But he had too much confidence in the candor, in the honesty, in the Christian feeling of his brethren on the other side to believe that they would ever act in any other than a spirit of accommodation and mutual regard. He hoped, on the contrary, that the adoption of this measure would be a signal for the termination of all our unhappy collisions, and would operate like oil upon the troubled waves which had so long disquieted the Presbyterian church.

The debate was farther continued, and with increasing animation by Messrs. Peters, Wisner, Brainerd, Ford, Frost, Ross, Jessup, Stevens, Skinner, Palmer, and Haycock, in opposition to the Report and plan of a Presbyterian Board; and by Messrs. W. Breckinridge, Nesbit, Philips, McElroy, Ewing, Boyd, Neill, McFarland, Rankin, Alrich, Hoge, Miller, Winchester, and Pratt, in its favor; when at length the question was obtained, on Friday, late in the afternoon, and resulted as follows: Yeas 133, nays 134.

So the motion to postpone Dr. Phillips's Report, and take up that of Dr. Skinner (which inconvenient form the question had assumed) was negatived. The Assembly therefore refused, by a majority of one, to postpone the Report recommending a Missionary Board of the Presbyterian Church; and the question recurred on adopting that Report. On Saturday morning a motion was made to resume the consideration of this subject; and another to postpone it in order to resume the case of Mr. Barnes; and a great part of the sitting was occupied in the discussion. It resulted in the postponement of the subject of the Assembly's Foreign Missionary Board by a vote of 132 to 112. The Assembly there-

upon resumed the consideration of the case of Mr. Barnes and after a desultory conversation as to the order in which the several parties were to be heard, Mr. Barnes commenced his speech in support of his appeal. He completed the preliminary points of his address, introductory to the main argument on the charges when the House adjourned to meet on Monday morning.

MERITED REBUKE

TO THE AMERICAN CHURCHES.

At the late anniversaries in New York, Rev. Mr. Reed, Missionary from Bombay, addressed the meeting on behalf of the Bible Society, upon the following resolution:

Resolved, That the work of Foreign distribution should continue to receive the liberal contributions and the prayers of those who possess themselves the oracles of God, and see their happy influence on civil and social life, as well as their solemn connection with our well-being in the future world.

His address is valuable for several reasons. It shows the difficulties to be met and overcome in the conversion of the heathen; the unfounded expectations which we are apt to indulge of the success of missionary labor; and the paltry niggardliness of the American churches, notwithstanding they sometimes fancy, that through their liberality, they see the strong holds of paganism tumbling down. Missionaries need more than ordinary patience and Christian devotedness, not to be entirely disheartened when they see so much to be done for Christ, and so little disposition among his professed disciples to do it. Christians must come up to a higher and holier standard, or their instrumentality will never accomplish much for the conversion of the world.

This, said Mr. R., is a good resolution. It refers to the most important era which the Am. Bible Society has yet seen, to a period when the society, like the christian dispensation, out of which it has grown, broke through the narrow limits of its former operations, and determined to regard nothing less than the whole world as the theatre of its enterprise. That was a noble resolution; and never shall I forget the thrill of pleasure which passed through my own heart and through the breasts of my missionary brethren in the interior of India, when the intelligence reached us. The resolution I now have had the honor to offer, supposes that two objects are requisite in order to carrying out its purposes. The first of these is, that the society shall make liberal contributions to the Bible cause. And this is a most important consideration. It is utterly vain to suppose the world will be converted without the use of means. We inhabit a land of liberty and plenty. We roll in abundance, and have all our wants supplied; and do we expect that a mere pittance of our surplus capital is going to convert a wicked world. The resolution supposes that our contributions are to be liberal, that we are not to give mites, where the cause needs thousands, that we are not to give shillings and coins of the least practical value, where we ought to pour out dollars like water. But the resolution declares that the cause should receive not only our liberal contributions, but, what is better still, our fervent prayers. Yes, sir, this is what we want, just what we want. I recollect that when the resolution to supply the world with Bibles, had been adopted, there was a feeling of universal joy, as though every thing had now been accomplished. But the strength of that feeling did not continue long. The church began to learn that the Bible would not translate itself nor convey itself to remote lands. She began to find that without men as well as Bibles, little would ever be done: and then she discovered that when the Bible had been translated and put into the hands of the heathen, it would be of little value unless accompanied by the outpourings of the Holy Spirit. For that precious blessing, the resolution pledges our most fervent supplications.

And without the prayer of faith and the answer to that prayer, nothing effectual will ever be done. Consider, sir, how we proceed. I take a supply of Bibles and Tracts and I go into the streets of Bombay or Ahmednuggar, or some of our towns or villages in the neighborhood. I recommend them to the people, and explain as well as I can the great message of the gospel. But I have speedily to contend with wicked Brahmins, whose hearts are harder than adamant, who exert a powerful influence on the people, and have a personal interest in the existing superstition. And what can my feeble voice avail. Sir, we want prayer, fervent, effectual prayer, the prayers of God's people all over the world, that the Spirit may come down, and then when we speak, the hardest and the most benighted sinner shall turn and live. The resolution refers to the transforming power of the Bible. I have witnessed this power. I have seen the people of India so indolent, so ignorant, so plunged in superstition, and in the filthiest abominations, a people who are all liars, all dishonest, and all licentious, subdued by the power of the truth of that book, I have seen the desert turned into a fruitful field, and the foulest uncleanness give place to purity of heart and life; and I have been constrained to wonder and rejoice over the transforming power of this book of God. To this book it is, that we owe our political freedom, and all the honor and integrity of private life. Did any man ever find either political integrity or private honesty prevailing among the people of India or China? I have lived among them for years, and I can truly say, that I have never found among them the existence of conjugal fidelity, unless it has been the effect of unwilling constraint. Look where you will, and you will find the same thing. Women! they are a mere blank; they are nothing, they are not even to be spoken of. If I should inquire of a respectable man in Bombay, how his wife was, or his daughter? he would instantly turn his back upon me, and consider himself insulted; while if I were to ask the same man after the health of his brother or his son, he would be pleased with it as a compliment or a mark of kindness. But females are things too low, too vile to be mentioned; and it is an offense and an insult even to speak of them. They do not speak of them themselves. You will never hear two Hindoo men speaking to each other of their wives or daughters, unless as inferiors for whom they were obliged to provide. And why are things so different in this land? Why do I look upon such a company as that which now surrounds me? Oh it is this book, this divine book that has accomplished the whole. And are we not then called upon to promote its universal distribution by our most fervent prayers and our most willing and liberal contributions?

But the effects of this book, however great and certain, are often effected slowly. It often, in the economy of God, requires a length of time fully to develop them. It does so here; and why should it not do so among the heathen? Yet I have been astonished on my return, to find what extravagant expectations are commonly indulged in respect of missionaries and their success. When I see such a feeling, I am led to ask, Are the saving effects of the Bible instantly accomplished here? When my brethren of the ministry preach the truths of this book, are their auditors all melted down into immediate contrition and repentance? Or, are not your preachers, many times, constrained to cry with us poor missionaries abroad: Who hath believed our report, and to whom hath the arm of the Lord been revealed? Before we indulge such extravagant expectations of immediate success, let us reflect for a few moments on the inadequacy of the means which are employed by American Christians for the conversion of the heathen world. Putting all their contributions together, it may be set down in round numbers at 350,000 dollars, and this is given for the conversion of the whole heathen world: about one-third of one million of dollars. I have learnt from this platform, what I certainly never learnt abroad among

the heathen, that the temples of idolatry are tottering, that the great fabric of heathenism is crumbling to pieces, and that the work of the world's conversion, is going on with astonishing rapidity. When I listen to such good news, I am ready to take down my harp from the willows, and ask myself why should there be any more effort or any more appeals for aid, when the work is already done? I have seen gentlemen rise and convert the world in the most handsome manner, in the space of fifteen minutes. But how should the world be converted? While all the immense churches of America, with their untold wealth and overflowing abundance, invest one-third of one million of dollars for the accomplishment of this design, I am told that a great and general and growing interest is felt for the conversion of the world; that the hearts of Christians of every denomination, are panting and glowing with the fervency of their zeal in the mission cause. And when I am told this, I look around and wish to know where these hearts are. I look among my ministerial brethren, but I do not find them forsaking all that they have and going to the heathen. It is a very easy thing to convert the world in imagination, but it is not so easy to change the hard heart of a Hindoo or a Chinese; and so far is it from being easy, that I utterly despair of its ever being accomplished, unless there comes down upon us the Divine influence in mighty effusion. I look at the means that are employed, and I compare them with the means that are possessed. I see a Christian land containing 12,000 ministers of the gospel, 15,000 Christian churches, 79 colleges, 30 theological seminaries, academies in hundreds, and common schools by thousands; and then I consider how many missionaries are sent to convert the heathen. And I remember that I myself am sent to a million of human beings. So that after all our boasting, if I may use that term; after all our joy and mutual congratulations, the stubborn fact remains, that we are sending abroad our missionaries to the heathen at the rate of about one to a million. There are ten millions of people that speak the Mahratta tongue, and there are ten or eleven missionaries to evangelize them. I have known a missionary who had been only three months in Hindostan, to receive a letter inquiring: How many converts have you been instrumental in making? It causes me to think of the answer given by Mr. Wolff, the missionary, when he was asked the same question: His reply was, Two and a half. And this is the rate at which you proceed for the conversion of six or seven hundred millions of heathen. You have more than a thousand ministers to our one; and you are congratulating yourselves on what has been done for the conversion of the world. The expenses of education for your own children, are fifty millions, perhaps I should be nearer the truth, if I said a hundred millions of dollars. And one-fourth of one million is set apart to prepare men to go to the heathen. Yet you are astonished that the missionary operations have not accomplished greater results. Let me allude to a single State, and that one which is not generally considered as over well-supplied with the means of grace: I refer to the State of Georgia. That State contains about 500 ministers and 700 churches, with 80,000 members; 250,000 dollars are applied to the support of the gospel, and 150,000 dollars to common schools; and when all other expenses are reckoned, it will appear, that from 600,000 dollars to 1,000,000 dollars are applied in that single State to the purposes of education and the support of Christianity. Now, I ask, is it reasonable to expect that 600,000,000 of heathen are to be enlightened and converted for 150,000 dollars, a sum not quite sufficient to build two of your great churches in this city. Indeed, if I am correctly informed, it is little more than sufficient to pay for one. Who can make such a comparison and not blush? I mention these things not in a spirit of rebuke, but with the purpose of showing that too much is expected of missionaries. I do not mean that you expect missionaries to do

too much; but that you look for too great results from their labors. We have no steam engines there, nor the power of working miracles, nor any magic. We have merely to attack old-fashioned depravity in the old-fashioned way; and it is depravity sanctioned in its very worst forms by a law which the people suppose to be divine. If, for example, we tell the people that falsehood is a great sin, they can immediately refer us to examples of their gods, who have practised falsehoods of the grossest kind. And the same remark will apply to wickedness of every kind. There is not a sin that can be named, for which their religious books will not furnish a divine sanction. So that we have to contend with depravity recognized and sustained by all the sanctions of religion. To enable you to judge of the difficulties that beset us, I will give you a small specimen of the reasoning of the Brahmins or Hindoo priests. I sit down amidst a company of these Brahmins, and show them the excellencies of the Bible. I explain the way of salvation by the cross. I show the tendency of christianity not only to save the soul in another world, but to refine and purify and elevate our social condition in this world. I then turn round and make my appeal: This is the religion I preach. I am commanded to offer it to you, and now I ask, Will you accept it? The Brahmin says, What you say is good. Your religion is very good. I then ask, Why then do you not embrace it? Oh, say they, that is quite another thing. I do not dispute the truth of all you say. But what is all that to me? What have I to do with it? I answer, You have much to do with it. It is presented to you by the Divine authority, and you must embrace it or perish. The Brahmin replies: The All-wise God, in dealing with men, has consulted times and circumstances, and he has given to each class of men such a religion as he saw to be fit for them. To the black man he has given Hindooism, to the white man, Christianity; and to that tall man whom you saw proudly walking about the village a little while ago, he gave Mahometanism. I ask: What then is sin? and the Brahmin replies: "Sin is a man's forsaking his own religion." When I first heard them talk in this way, I supposed they merely mean to cavil; but I found it was not so. They look upon a man who forsakes the system of religion in which he was born and brought up, to embrace another, as guilty of something mean and base; and they compare it to a man's leaving a small or inconvenient house, because he can get a better. Their reasoning is subtle and plausible, much more so than is generally supposed; though after all, the true objection which lies at the bottom of the whole, is a dislike of the restraints of the gospel, and a proud and stubborn depravity, which will not bow its neck to the yoke of Jesus. I have here a list of missionary difficulties which I had made out for the purpose of showing that the expectations commonly entertained on this subject, are unreasonably great; but I cannot dwell upon them. They are difficulties which would be admitted to be perfectly plain and obvious here; but when applied to those mysterious beings called heathens, and when to be overcome by those still more mysterious beings called missionaries, they all amount to nothing, and are to vanish as if by magic. One of these difficulties is the bad character of the natives; and it is a character infested by every conceivable vice. Another is, that their minds are prepossessed by a different system, and a belief that their religion is as good as ours. Another, that there exists among them no great spirit of inquiry, no lively interest in the subject; while another and most formidable one is, caste. To show how deep this has gone into the Hindoo mind, I once asked a man of high caste, whether if he were traveling alone in a wilderness and should find his countryman of one of the lower castes fallen into a ditch, where he must perish for want of a helping hand, whether he would not stretch out his hand to save him? He answered to my inquiry with scorn, and promptly

declared that he would not pollute himself by touching such a man. I then asked him, Would you be polluted by simply touching him? He answered: 'Sir, I am polluted at this moment. You saw that man who just passed me. Did not you see that his shadow struck me as he went? His shadow has polluted me.' Then there is the difficulty of the language, and the consequent want of intercourse; and then comes the grand difficulty of all, that there is so little interest felt and so little fervent prayer put up by the churches at home. I had intended to make an appeal to the females in this audience; but the time will not permit. I will only state two facts: One is, that the Hindoo religion, I mean their sacred books, declares that women are so low and vile that they cannot go to heaven. They expressly affirm that there is not a woman in heaven. Another is, that suttee, or burning of widows, is not abolished beyond the limits of the British government. One was celebrated within five miles of me shortly before I left India; while at another, within twenty-five miles of the capital city, seven wives were burnt at once, with the dead bodies of their husbands. The reason why this practice prevails is, that the wives are assured that by submitting to this suffering, they can gain admittance into heaven; while, if they refuse, they are certain of a life of shame and disgrace, and all the deplorable evils which there belong to the state of the widowhood. Is it so wonderful that the poor creatures should be induced to cast themselves upon the funeral pile? And is it without reason that the resolution declares there is a call for increased liberality and fervent prayer in behalf of the cause of missions.

SYRIA AND THE HOLY LAND.

The geographical limits of Syria and Palestine have varied in different ages. At present they may be considered as containing the four pashalics of Aleppo, Tripoli, Damascus, and Acre, now under the government of the viceroy of Egypt. Almost the entire population is gathered into cities and villages, and consequently those are more numerous than in other countries of the same number of inhabitants. Aleppo, Damascus, and Jerusalem, deserve the name of cities. The population of Aleppo, according to the late census of the viceroy, is about 80,000 and Damascus somewhat above this number. Jerusalem may contain 20,000 or 25,000. Besides these, there are numerous other towns of considerable size and importance. A multitude of villages exist north and east of Damascus, and, especially in what is called the Hooran, east of the Jordan, about which little was known till recently visited by Mr. Smith and Doct. Dodge. These limits, it will be seen, comprise by far the greater portion of the country which belongs to sacred geography. In them are to be found nine tenths of the scenes of the sacred history. It was the only home for the church for thousands of years. It was the 'candle-stick' for the only light that shined in a dark world for nearly twenty centuries. All parts of it have been trodden by the feet of the Son of God, or by his prophets and apostles. Scarcely a hill or a valley, but has resounded with the songs of Moses, of David, and of Isaiah; whilst, above all, here was shed that blood that taketh away the sin of the world.

The number of inhabitants is variously estimated from 800,000 to 2,500,000. Probably it does not differ far from 1,000,000. The condition of this people is deplorable. Their wants cover the entire field of benevolent effort in this fallen world, for there is scarcely a vice which does not find its home in Syria. We have to say, however, that, from poverty and other causes, intemperance is not so prominent a vice among the people as in Europe or America, but their astonishing pride, jealousy, dishonesty, treachery, falsehood, and hypocrisy, resemble in strength the spiritual wickedness of the fallen angels.—As it has been intimated, the majority of the people are

extremely poor, and suffer much from unrighteous oppression. Enterprise and industry have scarcely an existence.

It is the custom, say Messrs. Bird and Goodell, of this country that a woman must never be seen eating, or walking, or in company with her husband. When she walks abroad, she must wrap herself up in a large white sheet, and look like a ghost; and at home she must be treated more like a slave, than a partner. Indeed women are considered of so little consequence, that to ask a man after the health of his wife, is a question which is said never to find a place in the social intercourse of this country.

The females, says Mr. Thompson, require particular attention, and bespeak a large share of sympathy, from the Christian public. Throughout the whole of Palestine they are *slaves*; and their character is that disgusting compound of childish ignorance, foolish superstition, impertinence, and vulgarity, which is commonly the product of such degradation. I consider the daughters of Judea as offering a wide and interesting field of missionary effort, nor have I the least hope of permanently succeeding in the high aim and purpose of our mission, until the female character is elevated to its proper level. Female schools are therefore indispensable, they are to constitute one of the very elements of success. It was deeply affecting to see them in lengthened files descending from the mountains with heavy loads of wood upon their heads, and bending under burdens which their weaker frames would ill sustain. It was humiliating to be the object of their silly stare and their rude laughter, and to be compelled to witness their unseemly deportment and filthy, coarse and scanty garb. Such things were never absent from our sight in all our travels through Judea, Samaria, and Galilee.

In Syria may be found almost every form of false religion and corrupted Christianity. Jews of almost every class, and from almost every country, are found in various parts of the land, but especially in and about the holy city.

Of the denominations of Christians, there are found numerous adherents of the Greek church, Armenians, Syrians, Nestorians, Copts and Abyssinians, and Roman Catholics.

I came to Syria, says Mr. Goodell, with the hope that I should find at least some individual, however obscure, who sighed for the abominations that are committed, and who worshiped God in spirit and in truth. And I do not now say that no such individual is to be found: but I can say in truth, that no such individual has been found in Syria by ourselves; (those of course excepted, who appear to have been benefited by our instructions;) and that all our researches have not brought to light one who appeared even ashamed or afraid to lie, and profane the name and Sabbaths of the Most High. On the contrary, the more we have seen and heard, the more we have conversed with the people, and the more diligent our inquiries have been to ascertain their real state, the more painful has been the conviction and overwhelming the evidence, that, in all these churches, Jewish and Christian, "there is none that seeketh after God."

Men in this part of the world have universally imbibed such erroneous opinions respecting sin, that correct notions of what it is can scarcely be said to have an existence. "They put light for darkness, and darkness for light." When I have reproved persons at Beyroot for the most barefaced falsehood, dishonesty, or other immorality of which they were guilty, they have not unfrequently answered, "This has nothing to do with religion; it is a worldly concern." They know indeed, that these things are not altogether right; but they are not the *great crying sins*, which their religion and their priests condemn, nor are they inconsistent with their religion. While we were in Syria, no man to my knowledge ever forfeited by committing them, his *religious* character or his title to the name of Christian. The priests have little or nothing to do

with the moral character of the people. Their business is understood to be with *religion* and not with *morality*. I do not think they would be allowed to interfere much with the latter. With all the reverence the people entertain for their priests, I do not think they would allow them to interfere with their immoral practices, except so far as to give them indulgencies for a pecuniary consideration or for penance, and thus virtually to sell them a license to sin.

Let it be told to all those who pray for the redemption of the world from the bondage of corruption, that it is not *immorality*, or *wickedness*, but *irreligion*, which is considered so heinous in all these churches; and that this irreligion, so much dreaded, is nothing more than *not believing as the church believes, and not doing as the church does*.

FAREWELL MEETING.

A public missionary meeting was held at the Middle Dutch Church N. Y. on Monday evening, 30th ult., for the purpose of giving instructions to four missionaries belonging to the Reformed Dutch Church, who were about to embark for the Indian Archipelago, under the direction of the American Board of Commissioners for Foreign Missions. The occasion was indeed one of very deep interest, as this was the first mission to the heathen sent forth from the bosom of that church.

The missionaries were Rev. Messrs. ELIHU DOTY, JACOB ENNIS, ELBERT NEVIUS, and WILLIAM YOUNG-BLOOD, with their wives, and Miss AZURA C. CONDIT, a sister of Mrs. Nevius, who goes with the expectation of residing in the family of her brother-in-law, and of devoting herself to female education. They expect to embark from N. York for Batavia early in this month, in the ship Ceylon, Capt. Gore.

After singing and prayer by the Rev. Mr. Taylor, of Bergen, N. J., the instructions of the Prudential Committee of the A. B. C. F. M. were read by Rev. Dr. Anderson, one of the Secretaries of the Board. These were followed by singing, and then Rev. Dr. De Witt, Secretary of the Board of Missions of the Reformed Dutch Church, delivered a charge to the missionaries in the name of that Board. The audience was also addressed by Mr. Nevius, one of the missionaries, in behalf of the little band; and Governor Vroom, of New Jersey, President of the Board of Missions of the Reformed Dutch Church, delivered a valedictory address suited to the occasion. The services were concluded with prayer and the benediction by Rev. Dr. Brodhead, after the singing of the following hymn, composed by the Rev. Mr. Be thune of Philadelphia.

Farewell to the Missionaries.

Farewell to thee, Brother! We meet but to part;
And sorrow is struggling with joy in each heart.
There is grief—but there's hope, all its anguish to quell;
The Master goes with thee. Farewell! oh, farewell!

Farewell! Thou art leaving the home of thy youth,
The friends of thy God, and the temples of truth,
For the land where is heard no sweet Sabbath bell;
Yet the Master goes with thee. Farewell! oh, farewell!

Farewell! for thou treadest the path that He trod;
His God is thy Father, his Father thy God;
And if ever with doubting thy bosom shall swell,
Remember He's with thee. Farewell! oh, farewell!

Farewell! and God speed thee glad tidings to bear
To the desolate isles in their night of despair
On the sea, on the shore, the promises tell,
His wings shall enfold thee. Farewell! oh, farewell!

Farewell! but in spirit we often shall meet
(Though the ocean divide us) at one mercy seat;
And above, ne'er to part, but forever to dwell
With the Master in glory. Till then—oh, Farewell!

The mission proceeds first to the large, populous, and beautiful island of Java, and most probably will become ultimately established in one of the large towns in the

eastern extremity of the island, but may find it expedient to occupy a post on Borneo or Celebes.

To the Editor of the Religious Intelligencer.

DEAR SIR,—Will you permit me to direct the attention of the Christian public to an association named "THE NEW YORK FEMALE BENEVOLENT SOCIETY," the object of which is, as stated in the second article of their Constitution, "The promotion of moral purity in the city of New York in a way both corrective and preventive, by contributing to the support of a competent and respectable agent, who shall be an authorised minister of some evangelical church; by rendering assistance to females who show signs of repentance and manifest a desire to return to the paths of virtue from which they had swerved; by procuring employment for their future support; and by diffusing such information concerning the objects of the association as the time and circumstances may seem to justify."

This society has an Asylum at Yorkville, under the immediate superintendence of two highly respectable matrons of acknowledged piety, who are desirous to receive into the family all who have wandered from the path of virtue and wish to return. The success which has hitherto crowned the efforts of this association, encourages them to go forward with increasing confidence in the benevolent work in which they are engaged. Their confidence is in the mighty God, in whose hand are the hearts of all, and in his name they appeal to all the friends of *virtue, morality, and religion*, to sustain them by their *prayers, their co-operations, and their liberal contributions* in the self-denying work they have undertaken. Any donations in money or clothing forwarded to the Treasurer of the Society,—care of Mr. Ezra Collier, Bookseller, 148 Nassau st. New York, will be gratefully received and publicly acknowledged in the Religious Newspapers of the city.

By order of the Board of Managers,

CHARLES C. DARLING, Agent.

N. B. It will be understood that this Society is entirely distinct from the *Moral Reform Society* of New York.

RELIGIOUS SUMMARY.

Ordained at Quincy, on the 24th of April, by the Congregational Association of Illinois, Mr. JULIAS A. REED, to preach as an evangelist. Sermon by Rev. Wm. Carter, of Jacksonville, ordaining prayer by Rev. Asa Turner, of Quincy, charge by Rev. C. L. Watson, of Dubaque, and the right hand of fellowship by Rev. Wm. Kirby, of Fairfield.

The Methodist General Conference, now in session in Cincinnati, have elected to the office of Bishop the Rev. Dr. Fisk, of the Wesleyan University, now in Europe; Rev. T. A. Morris, of Cincinnati, and Rev. B. Waugh, of New-York.

Rev. Malby Gelston was installed on the 10th ult. at Rushville, N. Y., pastor of the First Congregational church of Augusta and Gorham. Sermon by Rev. Wm. Strong, of Vienna; other services by Rev. Messrs. Nathaniel Merritt, of Wolcott; Joseph Merrill, of Julius; Flavel S. Gaylord, of Gorham; Thom-Lounsbury, of Ovid, and Morris Barton, of Romulus.

Intelligence has been received of the death of two female missionaries. Mrs. Grout, wife of Rev. Alden Grout, missionary to the Maratime Zoollahs, died at Bethelsdrop, South Africa, Feb. 24, 1836.—Mrs. Satterlee, wife of Dr. Benedict Satterlee, who left Ithica, N. Y., about the first of March, to establish a mission among the Pawnees, died at Liberty, Missouri, April 30. Both died happy, and thankful for the privilege of attempting the missionary work.

F. T. JARMAN has been appointed a receiving agent of the American Board of Commissioners for Foreign Missions, for New Haven and vicinity. All monies intended for the American Board may be paid to him at the store of F. T. Jarman, & Co. corner of State and Crown streets,

June 7th, 1836.

A CARD.—The subscriber would gratefully acknowledge the receipt of \$22 67 from his church and people to constitute him a member for life of the Am. Tract Society. May the smiles of God be added to bless them in their donation and encourage them to an enlarged liberality for the conversion of the world.

Westbrook, June 2, 1836.

J. MILLER.

A CARD.—Mrs. Wm. J. Boardman hereby expresses her grateful acknowledgments to the Ladies' Union Benevolent Society of Northford, for the payment of \$20 to constitute her a Life Member of the American Tract Society.

Notice is given to the friends of Temperance in the neighboring towns, that they can have their Records forwarded from Albany in the New Haven Box, by leaving their orders with S. P. Davis & Son, agents for this city.

Temperance meeting at North Madison next Tuesday. Full delegation requested.

MARRIED.

In this city, on Monday last, by Rev. Dr. Croswell, Nathan Smith, Esq., to Grace Caroline, daughter of the late Jared Bradley, Esq. all of this city.

In this city on Sunday morning, in the Third church, by the Rev. Mr. Cleaveland, Mr. David Alling, to Miss Rebecca Botsford.

In St. Paul's Chapel, on the 2d inst., by the Rev. Dr. Croswell, Mr. Charles Merritt, of New York, to Miss Amelia, daughter of Capt. Daniel L. Porter, of this city.

On Thursday evening, 2d inst. by Rev. Mr. Bainbridge, Levi R. Gorham to Miss Elizabeth Whiting, all of Hamden. *Without Wine.*

DIED.

In this city, on the 31st ult., John, son of John Foster, Esq., American Consul at Lagaira, aged six years.

In this city, on the 3d inst. Mary, daughter of Mr. Frederick Lucke, aged 14 months.

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